

CHAPTER XVII

THE GRADE OF GREATER ADEPT, 6 = 5



THE GRADE OF GREATER ADEPT corresponds to the ideas connected with the number 5 and with the fifth circle of the Tree of Life, which is named PChD, *Pachad* (Fear); GBVRH, *Geburah* (Strength); and DIN, *Deen* (Justice). The mode of consciousness corresponding to this Grade is the Radical Intelligence, in Hebrew NShRSh, *Nasharash*. The number of this word is 850, combining 0, the sign of Absolute Unity, with the digits 5 and 8, so important in Rosicrucian symbology.

As a preparation for the study of this Grade consider the meanings of the number 5, as summarized in *The Tarot: A Key to the Wisdom of the Ages*.

The number 5 stands for mediation (because 5 is the middle number between 1, Beginning, and 9, Completion), adaptation, means, agency, activity, process; the dynamic Law, proceeding from the abstract Order typified by the number 4; versatility, because it shows the changing aspects of the One Law, inspiring fear in the ignorant and presenting itself to the materialist as mere relentless strength but understood by the wise as undeviating Justice; the instrumentality that carries energy into manifestation as form.

The One Law represented by the number 5 is the root of all operations of the Life Power and is therefore called the Radical Intelligence. This root consciousness, expressed through human personality, is the agency of all works of mediation and adaptation. As the *Emerald Tablet* says, "All things have their birth from this One Thing by adaptation."

The ignorant see in the innumerable manifestations of the One Law the operation of forces greater than man—some of which help him, although most of them seem to be against him. These forces they propitiate by sacrifice (from which exoteric religion had its beginning), and the dominant emotional response to Law is that designated by the word PChD, *Pachad*, "Fear."

A little, but very little, further along are those who see in the One Law the operation of impersonal forces utterly disregarding man, who is conceived as being merely a cog in the cosmic mechanism. This was the predominant attitude of the "naturalism," which began with the writings of Francis Bacon. Latterly, it has been somewhat modified by those who deny that there is any real order in the universe and ascribe all events to accident. Either of these interpretations of the forces that surround man make of him only a puppet, helpless in the grip of forces that are adequately described by the Hebrew noun GBVRH, *Geburah*, meaning both "Strength" and "Severity."

The third and highest interpretation of the One Law is that which is given to us as a result of the experience of men and women who have attained the Rosicrucian objective of becoming "more than human." Unanimously, these seers report that the powers around us are working toward a beautifully symmetrical result, that balance is maintained in both the moral and the physical worlds, and that the true expression of the significance of the One Law is summed up in the Hebrew noun, DIN, *Deen*, "Justice."

The section of the *Pattern on the Trestleboard* corresponding to the fifth Sephirah and to the Grade of Greater Adept, says: "I recognize the manifestation of the undeviating Justice in all the circumstances of my life." Here the verb is very important. It indicates clearly that what happens in us is a recognition, a knowing again. Rosicrucian doctrine does not bid us hope for the establishment of justice at some future date. It does not make an ideal or a goal of justice. It declares unequivocally that only our surrender to the illusions of appearance, our failure to estimate correctly the meaning of experience, and our want of insight make us believe in injustice. The Ageless Wisdom declares that the self-manifestation of the Life Power is perfectly just, accurate, and properly balanced at this moment, that it has always been so, and that it always will be. It calls us to recognition, to remembrance, to vision. Hence, in the Rosicrucian Grades, a Greater Adept is one who is fully awakened from the delusion of separateness and injustice into the full recognition described in the statement we have quoted.

He arrives at this recognition by passing through the paths of the letters Mem and Lamed, the twenty-third and twenty-second paths of the Tree of Life. He enters the path of Mem from the Grade of Practicus, but he cannot do so until he has become a Lesser Adept. The path of Lamed is entered directly from the Grade of Lesser Adept, but not until the path of Mem has been traversed.

THE TWENTY-THIRD PATH

The twenty-third path is called the Stable Intelligence. It is so called because it is the source of consistency among all the Sephiroth.

Book of Formation

In Hebrew the adjective translated "Stable" is QIIM, *khayam*. The spelling is a rabbinic form of the Aramaic QIM, meaning "firm, hard, constant, lasting." Its numeration is 160, and words equivalent to this include: KSP, *kesaph* (silver); NOM, *noam* (delight, suitableness, pleasure, grace); NPL, *nawfal* (a word having many meanings, primarily "to fall" but also to be born, to revive, to result, to happen, to befall) SLO, *sehla* (a burden, weight, stone, rock); OTz, *autz* (tree); and TzLM, *tselem* (image).

Thus associated with QIIM by numeration are the ideas of value (silver, money) and of the lunar current of the secret force, symbolized by silver; of grace, pleasure, suitability; the descent of the cosmic energy into form; the weight or ponderability of physical manifestation, typified as a stone or rock; the organic expression of the potencies of the Life Power, symbolized among all nations by the image of a tree; and the reflection of the ideas of the Universal Mind in forms or images.

All of these ideas are indicated in one way or another in the subtle symbolism of Key 12, The Hanged Man, one of the most important pages of the Rosicrucian Rota. This Key is a summary of the whole Path of Return, which the Chinese teacher, Lao-Tze, called Tao, concerning which he wrote: "The path of Tao is backward. The characteristic of Tao is gentleness. Everything in the universe comes from existence, and existence from non-existence."

The name of this three-sentence chapter of the *Tao-Teh-King* is "Resigning Work." It may seem strange to quote it after so much has been said in these pages about the importance of action. To resign work, however, is not to cease from action. Look closely at this verb *resign*. Most persons sign their names to their work, and it frequently happens that the signature is more prominent than the work itself. A Lesser Adept learns to erase this flamboyant personal signature and lets his work become so perfect an expression of the Will of the One Artist that it will, so to speak, sign itself.

Since everything comes from existence, and existence comes from nonexistence, the true source of all action must be the unmanifested Light. If we would be in harmony with cosmic rhythms, then we must stop scribbling our names on the masterpieces of life like travelers who scratch their silly cognomens on the walls of some ancient temple.

This is the idea represented by the twenty-third path of the letter Mem. Consider what is said of this letter in *The Book of Tokens*:

*Absorb thyself in this Great Sea of the Waters of Life
Dive deep in it until thou hast lost thyself.*

*And having lost thyself,
Then shalt thou find thyself again,
And shalt be one with me,
Thy Lord and King.*

*Thus shalt thou learn the secret
Of the restoration of the King unto his throne.*

*And in this path of Stability
Shall my knowledge of the Roots of Being
Be united to the glorious Splendor
Of the perfect Knowledge
Which is established in the mirror
Of the clear waters of HOD.
For when the surface of those waters
Is disturbed by no slightest ripple of thought
Then shall the glory of my Self,
Which is thy true Self,
Be mirrored unto thee.*

These words convey the secret of the path of Mem. It is the path of resigning the work done by the Self through personality. Thus, it is the path of the total extinction of the illusive personal self.

How we dread to enter this path! How reluctantly we set foot on it! Yet we fear to lose what is really nothing. A delusion like that described in an Eastern tale makes us believe that we are rich in personal possessions, when the truth is that the treasure chest holds nothing but a handful of withered leaves. A day comes when the truth flashes like lightning on the mind. Then it becomes evident that all this talk of sacrifice is meaningless noise. In truth, the aspirant is called on to give up *nothing*, yet most persons hold fast to this nonentity as if it were a pearl of great price.

Who is the King who must be restored to his throne? He is the true Self, standing patiently waiting at the door, knocking gently for admission. But the clamor of a multitude of anarchistic cells shouting madly, "The voice of the people is the voice of God!" drowns the still, small Voice, and the Stranger-King must wait outside. He could force his way in. He could still the mob. He could command their silence and even hush them forever, because His is the Life Power on which they depend for everything. Yet He stands and waits until they remember, until they wake from their insane dream of separateness.

The path of Mem leads upward from *Hod*, the eighth Sephirah, to *Geburah*, the fifth. It begins in expectation, in an eager, long look upward toward the Source of Life. This is expressed in the statement, "I look forward with confidence to the perfect realization of the Eternal Splendor of

the Limitless Light." Our lips say it now. When our hearts begin to whisper it, we shall enter gladly on the path of surrender.

Now we have some doubts of the undeviating justice that is revealed at the upper end of this path, and so we stand hesitant at the portal. We ourselves are just. Yes, most of us are sure of that! But we doubt the justice of our neighbors. One of the main reasons we find it so hard to give up the illusion of personal free will, so difficult to overcome the sense of separate personality, is that we feel subconsciously that to do so is to remove even the shadow of an excuse for holding other persons responsible for the seeming evils that are done through them.

Yet this was the mind that was in the Master Jesus, as it has been the mind in every other Master of Wisdom. "Judge not" is the admonition of them all. It implies, "Do not presume to fix the measure of another's responsibility." All of the world's laws and customs, all of the habits of unnumbered lifetimes, pull against us when we try to stop judging our neighbors. But Jesus, like other great teachers, came with the message that human personality originates nothing, that the Primal Will is the only real Will, that men may become wide-open channels of that Will, once they rid themselves of the delusion of personal independence. The Masters live to show us what we are able to do. The way they took is open to us as soon as we find courage to brave its terrors.

This we may not do until we have become at least Lesser Adepts. The path of The Hanged Man is not for beginners on the Way of Return. Jesus was a mighty wonder-worker before he was called on to meet the test of the cross. This path of Mem is the path of what Hindus call *Samadhi*, the path of perfect concentration long continued, which brings one into conscious union with the essence of the Law of Life and makes one see everywhere the exquisite adjustments of that Law.

Such a man, having been faithful in the lighter tasks of the Inner School, now becomes a Greater Adept who knows himself as a channel for the operation of the unfailing Law of the cosmos. He ceases to regard his actions in any personal light. He not only feels the One Law working through him, but he also knows just how it works in every specific instance. He perceives both the seeds and the fruit of all that is done through him, and he becomes a reader of the hearts of men.

Samadhi is not merely going into a trance. So far as the lower personality is concerned it is a trance, but the trance of *Samadhi* is different from the trance of hypnosis; nor is it to be confounded with the unconsciousness of negative mediumship. As Vivekananda writes:

Whenever we hear a man say "I am inspired," and then talk the most irrational nonsense, simply reject it. Why? Because these three states of mind—instinct, reason, and superconsciousness, or the unconscious, conscious, and superconscious states—belong to one and

the same mind. There are not three minds in one man, but one develops into the other. Instinct develops into reason, and reason into the transcendental consciousness; therefore one never contradicts the other. So, whenever you meet with wild statements which contradict human reason and common sense, reject them without any fear, because the real inspiration will never contradict, but will fulfil. Just as you find the great prophets saying, "I come not to destroy but to fulfil," so this inspiration always comes to fulfil reason, and is in direct harmony with reason, and whenever it contradicts reason you must know that it is not inspiration.¹

It is just because superconsciousness does not contradict reason that so much is said by careful teachers about training the intellect, and about the truth that the only reasonable interpretation of modern scientific discoveries in the fields of biology and psychology is the doctrine of determinism—the denial of personal free will. The world's leading thinkers accept this doctrine. The occult wisdom perfects and fulfills the exoteric version of modern thought. From superconscious experience comes the knowledge that fulfills the rational doctrine of determinism by giving man direct experience of the true nature of the Will principle at work through his personality. The purpose of occult training is to free us from the bondage of a lie, and the essence of the lie is the notion that man has a personal will by which he can somehow circumvent the laws of the cosmos.

The path of *Samadhi* is difficult, but eventually it does away with the delusion that personality does anything whatever. Nobody can go through the path of Mem who has not passed the trials of the twenty-fourth path of Nun and so overcome death; for *Samadhi* has all the appearances of death, yet it is more than death. It is the extinction of the illusion that there are *two* in the sphere of being. It is the extinction of candlelight in the blaze of the sun. *Samadhi* is not of long duration, usually not more than half an hour. For the space of a half hour there was silence in heaven, we are told in Revelation. But the man who returns from *Samadhi* is changed forever. He has become what Will Levington Comfort called "one of those who know and cannot tell."

Such a one is a Greater Adept. Thenceforth he participates consciously in the administration of cosmic law. Having given up the delusion of separate personality, he has done what Lao-Tze advised: "Having emptied yourself, remain where you are." He is an open channel for the One Life, and because he takes care not to yield to the illusion of separateness—not to believe in it though it still surrounds him—when such a man says, "Be thou healed," healing follows, and when he says, "Thy sins

¹Swami Vivekananda, *Raja Yoga* (New York: The Baker & Taylor Co., 1899), 80.

be forgiven thee," he voices the knowledge of the One Life that the one to whom he speaks has reached a stage of spiritual unfoldment where he is released from the consequences of his former failures to hit the mark. A Greater Adept seems to perform miracles, but he does them all by getting himself out of the way.

From this point on, as the Tarot pictures show, the nature of the paths changes. The terrors are past. The last illusion of "me and mine"—that great hindrance to love—is dissolved in the path of The Hanged Man. Thereafter the advancing adept identifies himself with an ascending scale of attainments one by one, represented by the remaining paths and Tarot Keys.

The Elder Brothers who have reached the Grade of Greater Adept are those who participate consciously in the administration of cosmic law. In this preliminary survey of the Way of Return, written as it is from a level of consciousness far below the Grade of Greater Adept, we can only dimly apprehend what this attainment means. Yet we should try as best we can to understand the instruction imparted to us by those who have reached these high Grades of the Invisible Order, for it is from them, of course, that all we know concerning these Grades has been received.

After traversing the path of Mem even a Greater Adept must pass through the twenty-second path of Lamed in order to complete his attainment of the Grade. It is not enough to be conscious of participation in the government of all things. One must know, but one must also be able to instruct. It is not enough to be consciously immortal, so as to say, "Before Abraham was, I am." One must recognize the truth that he is incarnate Law and must be able to impart that truth to others.

THE TWENTY-SECOND PATH

The twenty-second path is called the Faithful Intelligence, because by it the powers of the Life-Breath are caused to multiply, and all dwellers on earth are merely under its shadow.

Book of Formation

The name of the letter Lamed as a noun means "ox-goad," and as a verb signifies "to teach, to instruct." Greater Adepts learn to direct the Life-breath so as to cause its powers to multiply. That is to say, they master the currents of what Yoga philosophy calls *Prana* and develop the powers of this Great Magical Agent. Furthermore, they perfect their own knowledge and skill by becoming teachers, or rather, by becoming mouthpieces for the One Teacher.

They do not usually come before the public, although there are some exceptions to this rule. But certainly most public teachers of occultism

are not Greater Adepts. A Greater Adept teaches by more subtle means than the spoken or written word. He reaches the minds of his selected pupils by means of their interior hearing. They hear his voice within and often confuse it with the One Voice of the Creative Word. Yet in a sense they are not wholly wrong, for though the instruction of the Greater Adept from whom they learn is colored to some extent by his personality, he is simply the vehicle through which the One Life relays its perfect knowledge to the mind of the learner.

But here is something for us, even though we are not yet eligible for actual advancement to the Grade of Greater Adept. We may begin now to prepare ourselves by remembering that each of us stands before the world as an image of the One Teacher. Somebody, somewhere, takes every one of us as an instructor now, whether we know it or not. Let us see to it that we are not taken as teachers of what not to be! By watching ourselves carefully we may accomplish at least one useful bit of instruction. Our daily behavior may serve to show others that one may be interested in occultism without being a freak, without neglecting the niceties of appearance and conduct, without trying to be different by doing and saying queer things, or by wearing outlandish apparel.

Some years ago I met a man who is regarded by many as being a Greater Adept. He himself made no such claim. Indeed, he made no claims at all. Yet like another Teacher, this man told me all the things that ever I did. He was in no sense a conspicuous personality. People never turned to look at him as he passed them on the street. He could sit unnoticed in a hotel lobby. His dress conformed to the ancient Rosicrucian rule and followed to perfection the current styles.

There are grounds for believing that the number of such men is considerably greater than is generally supposed, even among students of occultism. They conceal themselves in order to teach without interference. One may know them by this: that they are faithful in all things to the ideal of beauty. This man's dress was beautiful, his carriage was beautiful, his voice was beautiful, his choice of words and images was beautiful, his outlook on life was a perpetual recognition of beauty, and the lessons he taught me—lessons I shall never forget—were lessons of beauty too.

To return to the path of Lamed, we find that this path is called Faithful Intelligence. The original Hebrew is AMN, *Amen*, the same as the word meaning "so be it" used as a confirmatory ejaculation at the end of prayers. *Amen*, moreover, is one of the names of *Kether*, the Primal Will, so that it is related to the idea of the originating volitional impulse from which the universe proceeds.

The ordinary numeration of AMN is 91, the sum of the numbers from 0 to 13. So taken, AMN stands for the full expression of the concepts of unity and love (AChD, *Achad*, and AHBH, *Ahebah*), each of which is 13 in Hebrew. But sometimes a final Nun is understood to represent the number 700. By this reckoning AMN would be the number 741. This is also related

to 13, for a 91 is 7×13 , so 741 is $3 \times 13 \times 19$. Thus, the factors of 741, written as Hebrew words, would be AB (3) \times AChD (13) \times ChVH (19), or Father (*Ab*) \times Unity (*Achad*) \times Mother (*Chavah*, Eve). The occult meaning of AMN as 741 is therefore the power of the Father, which is One Power, manifested through the agency of the Mother. Again, AMN taken as 91 is equivalent in numeration to the words IHVH ADNI, *Jehovah Adonai*, God the Lord.

All these Qabalisms serve a single purpose. They indicate that the quality of consciousness distinguished by the word AMN, *Amen* (Faithful), is fundamentally of the nature of the Primal Will, and is the actual power by which forms are brought into manifestation. Thus, St. Paul, trained by Rabbi Hillel, declared: "Faith is the *substance* of things hoped for."

In connection with the letter Lamed, moreover, faith is combined with the idea of action. Faith is not blind belief in the pronouncements of authority. The faith of the wise is based on their perception of the undeviating accuracy of cosmic law. Faith is associated with action because the perception of the working of the law of cause and effect in the inner life of man cannot be established by any other means than assiduous practice. This practice is facilitated by looking at Tarot Key 11, because this Key impresses on the subconsciousness of the observer pictorial symbols that evoke active faith. To look at this Key is to build faith, because looking at it is a kind of action, which modifies brain structure.

The text says of this path that "all dwellers on earth are merely under its shadow." Since this is the path of what Oriental teachers call Karma, to be under its shadow is to be a slave to the series of causes and effects. This does not mean that there is no escape. The phrase, "dwellers on earth," means more than it conveys to a hasty reader.

There are two kinds of human beings. By far the greater number do "dwell on earth." Their consciousness is limited to physical conditions, their judgment is based on physical sensation, and their expectations are determined by past experiences. On the other hand, in every generation there have been some (and in this age their number increases rapidly) who know that they live in "heaven" as well as on earth. They realize that the real Self of man is the controlling center of the world of causes and not merely one of the phenomena of the world of effects.

Because they have identified themselves with that controlling center and with the perfect freedom of its inner essence, they know that the reign of law is no chain that binds them fast to the working out of all their past mistakes.

Theirs, therefore, is a faith that really works, even to the least details of daily experience. They live in a reasonable expectation that their inner lives and outward environment will be always in a state of progressive improvement. They have the unshaken conviction that every condition that hampers the free, joyous expression of the Life Power can be eliminated. They understand that no circumstance can be a final boundary for infinite

power, that no form can mark a point beyond which unfoldment of the Life Power's limitless potencies may not proceed. Thus, they know that adjustment is always possible. No matter how things look, no matter how twisted and abnormal any situation may appear to be, those who are called "citizens of heaven" in the manifestoes are sure that balance may be restored, that equilibrium may be regained.

DOCTRINES OF THE GRADE

The doctrines of the Grade of Greater Adept are ten in number, and are derived from and associated with the letters in the three names of the fifth Sephirah: *Pachad*, *Geburah*, and *Deen*. They are as follows:



1. THE TOWER Key 16 (P)

No form is permanent, nor does any form separate a portion of the One Identity from the whole of that Identity. The Reality manifested at any point in space is identical with the Reality existing at all points in space. The Reality existing in the present is identical with the Reality that has continued unbroken through the past and will continue unbroken through the future.

It is to be noted in connection with this doctrine that the letter Peh is the letter of Mars and that the fifth circle on the Tree of Life is known as the Sphere of Mars. Mars is the planet of action, and thus the quality of the second of the two paths leading into this Grade of Greater Adept is tinged with the spirit of Mars, even though the letter Lamed is assigned astrologically to the zodiacal sign Libra, ruled by Venus. This is one of many indications in occult literature of the interplay of imagination (Venus) and action (Mars).

All action is disintegrative. An illusion that does not in the least deceive the wise makes the ignorant believe that something is brought into being when a form is made to appear. Those who know understand that whenever one type of form appears another type disappears. Apply cold to water. The liquid vanishes as the ice forms. Bring the ice into a warm room. As the ice melts, water makes its appearance again. So it is with every other production of form. The integration of any specific form is the disintegration of another form that is in complementary relation to it.



2. THE CHARIOT Key 7 (Ch)

The One Reality is the field of its own manifestation, the vehicle of its own existence; and that One Reality is the directive principle in human beings, designated by the pronoun "I".

The name of the Hebrew letter Cheth, assigned to Key 7 in Tarot, means "field," or a fenced-in enclosure. This doctrine emphasizes the idea that the substance from which all forms are built is the Life Power's own nature. It is not that Spirit acts on Matter to build and disintegrate forms. Spirit acting on itself is the cause of all form production and disintegration. The pure consciousness of the Life Power, everywhere present, is that internal direc-

tive principle we recognize as the Self, manifested through the human form. That same Self is at once the substance and the integrating and disintegrating power that manifests itself as our environment, beginning with that aspect of our environment that we call mind, and continuing (as it appears) outward from mind to body, then from body to the various forms surrounding that body, and out to the most distant galaxies in the heavens.



3. THE EMPRESS Key 3 (D)

Nature is the manifesting power of that One Identity. In all nature no force opposes itself to that One. All the forces of nature, with no exception, are instruments for expressing the free will of that One Identity. Whatever appears to the contrary is illusion, and the acceptance of that illusion for truth is the delusion that binds the ignorant.

The reader will do well to compare the central figures of Keys 3 and 7. The rider in The Chariot appears to be male, but he has the same yellow hair as The Empress, and like her wears a green wreath. His countenance too has more than traces of the

femininity that appears in Key 3. Furthermore, the sign Cancer is attributed to Key 7, and this is a feminine sign, ruling the breast of woman, as a source of nutrition. The sign itself, moreover, is ruled by the Moon, represented in Tarot by Key 2, The High Priestess.

Observe also that in our explanation of the Vault of Brother C.R., we spoke of the number 7 as a Venusian number. The magic square of 7 has been for ages attributed to Venus. Again, the seventh circle on the Tree of Life, *Netzach*, is called the Sphere of Venus.

In the dualistic pseudophilosophy on which all exoteric "Churchianity" is based, Nature (or the Universe) is one and God is another. In occult and Rosicrucian philosophy, what men call Nature is none other than the power of God and is regarded throughout as the manifestation of the Holy Spirit. Therefore, in Key 7, the scene is one of peace. There is no battle—the victory is already won—and the essential meaning of the picture is precisely the same as the essential meaning of Key 3.



4. THE HIGH PRIESTESS Key 2 (G)

The manifesting power of the One Identity is grounded in the Life Power's perfect remembrance of all it has ever done. Because that Life Power is the Central Reality of every personal existence, every human being has access to this imperishable and perfect record of the past. This perfect memory of the One Identity is the link that unites all personalities, as the characters of a drama are united in the consciousness of its Author.

The letter Gimel means "Camel." Thus, it is a symbol of transportation, commerce, that which unites one point in space with other points and carries news from one place to another. In the Qabalistic system this letter is attributed to the Uniting Intelligence of the thirteenth path on the Tree of Life, joining *Tiphareth*, the seat of the personal Ego consciousness, to *Kether*, the seat of *Yekhidah*, the universal Ego consciousness.

The letter Gimel and Key 2, The High Priestess, also are connected with memory. Thus, we read in the works of Philo Judaeus the following statement about Gimel:

For the animal while eating its food ruminates, and when, having stooped down it has received a heavy burden, with exceedingly great vigour of muscle it rises up lightly; and in the same manner also, the soul of the man who is devoted to learning, when the burden of its speculations is placed upon it, becomes more lowly, and when it has risen up it rejoices; and from the mastication, and as it were the softening, of the first food that is

placed down before it, arises its memory of those speculations.²



5. THE MAGICIAN Key 1 (B)

Human self-consciousness, seemingly poised between an infinity above and an infinity below, is really an aspect of the One Identity. That One sees through our eyes, hears through our ears, speaks through our lips. Appearances of unequal development arise from the law of progressive change in form. Since the Life Power at work in and through any given form perfectly knows itself and its powers, it also knows that even an incomplete or unperfected form is not a failure. Man judges by appearances and judges falsely because he sees only in part. The One Identity knows all truth because it is—and therefore knows—the beginning, middle, and end of all creatures.

Study carefully this doctrine, in connection with the symbols of Key 1. All of this is a development of the doctrine of absolute nonseparateness. All things are from One. All activities are functions of that One. Nothing for a moment divides the unbreakable unity of the Indivisible Identity.



6. THE HIEROPHANT Key 5 (V)

The Life Power is ready to impart its higher knowledge to any man. Always it dwells at the center of the Temple of human personality. Always it is ready to speak. We have only to listen.

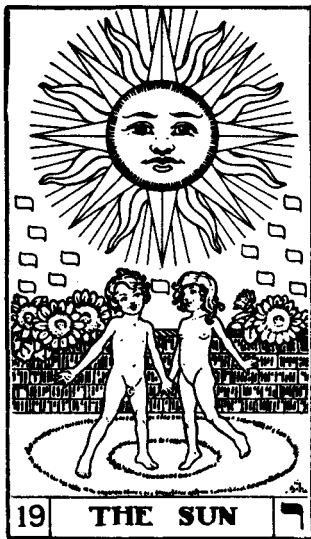
The Rosicrucian manifestoes say, "We do not seek after your goods with lying tinctures. We are ready, bountifully to impart." And it is written elsewhere that whosoever *will* may partake of the Water of Life, freely.

What then of those who refuse the gift? The Ageless Wisdom declares that they who refuse cannot do otherwise. They are not ready. By this it means that readiness to listen to the Voice of the

²Philo Judaeus, *Works*, ed. by Bohn (London: Henry G. Bohn, 1854), 1:321.

Teacher pictured in Tarot as The Hierophant is a definite stage in the evolution of human personality. To those who say, "But so much suffering might be avoided if only the Life Power compelled men to listen," the wise answer: "Not so. The essence of the joy of release is that the tears are wiped away, that suffering is transmuted into happiness."

As well ask, "Why can't apples be ripe all at once?" as "Why do not all men immediately turn to the instruction of the One Teacher?" Apples are sour before they are sweet, hard and bitter before they are tender and pleasant to the taste. Men are hard of heart and full of the acidity of ignorance at one stage of their growth. Yet they ripen eventually. In our shortsighted interpretation of experience, we may wish there were no green apples and may wonder why men have to be ignorant. Thus, we lose sight of what is, after all, the real marvel. Fruit does ripen under the laws of its development. So do men ripen under the laws of their development. To find those laws and to hasten the process of ripening, as a wise gardener hastens the ripening of fruit, is the real practical work of the occultist.



7. THE SUN
Key 19 (R)

The One Identity is the Sun of life and light, the spiritual Sun of which our daystar is the external manifestation and symbol. He who would know will understand eventually that his personality has no existence apart from the shining of the spiritual Sun.

In Key 19, the sun in the sky is the actual motive power that enters into all that is shown in the picture. Everything on earth is solidified sunlight. The sun dances in the fairy ring with the children. Solar energy formed the stones of which the wall is built. Sun power was transformed in the work of the stonecutters, the quarrymen, the builders of the wall. Solar energy caused the weather changes that made soil in which the sunflowers and the grass find root, and sun power is in the growth of every plant.

The physical sun in the sky is just a dynamo storing and radiating the universal energy, which is a spiritual energy, taking physical as well as metaphysical forms.



8. THE EMPEROR

Key 4 (H)

The highest manifestation of the spiritual solar energy is the Constituting Intelligence that makes, frames, and composes everything in the universe. That intelligence is an actual presence in every human personality. Every human personality is a center for the expression of that intelligence. This is the real truth about man. A Greater Adept is one who fully recognizes this truth.

He who said, "I and my Father are One" and declared also, "He who hath seen me hath seen the Father" was most explicit in proclaiming what is stated in this eighth doctrine of the Grade of Greater Adept. For he said also: "Indeed, I say unto you, That since you have done it unto one of These the least of my brethren, you have done it unto me." Read, in this connection, chapter 25 of the Gospel of Matthew, beginning at verse 31.

Note that the King James Version mistranslates the original when it speaks of "everlasting fire." What Jesus said would be the penalty for failing to understand and apply his doctrine is correctly translated in Wilson's *Emphatic Diaglott* as *aionian fire* and *aionian cutting-off*. The literal meaning of the Greek original is "age-lasting." And the implication is not at all difficult to understand. If one does not learn the lesson of the age, he has to be put back a grade in the cosmic school. This is painful, and it cuts one off from his natural companions on the Way of Life.

Just as those who neglect their studies and do not pass their examinations are separated from their classmates, so are those who misunderstand or misapply the laws of life required to take the same lessons over again. They fall behind in their classes, and that is punishment enough. There is no *everlasting* punishment nor any *everlasting* cutting-off.

But note particularly the emphasis on the *least* "of my brethren." This is in direct contradiction to all the world's popular estimates, in direct contradiction also to much occult nonsense about the "Hierarchy." When will occult students learn that the Hierarchy is actually no more or less than what might be described as a series of offices, which is to say, a series of positions of increasing responsibility and service? The highest position is that which entails the most extensive and arduous service. And a succession of persons pass through these stations, as men pass through the chairs of a lodge.

But Those who Know are fully aware that the least of the members of that great fraternity—humanity—is an incarnation of the actual ruling and constituting power of the universe, destined at some time or other to sit in the Master's seat and rule the whole Lodge. Thus, all worldly distinctions and honors are as nothing in comparison to the truth that the actual ruling principle of the universe is the central reality of every human life.



9. THE HERMIT
Key 9 (I)

Thus, the whole work of the Greater Adept is seen to consist in his conscious identification with the One True Will. He recognizes the nothingness of the false notion of separate personality. His clear perception of the nature of the true Self brings him perfect freedom, because he realizes that the One Identity, as master of all, acts freely, and never under compulsion.

The sense of bondage is part of the delusion that has its root in the illusion of separateness. All men are *essentially* free even when they seem to be most completely bound. Yet merely to say, "I am free" does not constitute release. Here is something extremely difficult to express in ordinary language. Yet the sages agree that it is true.

In Tarot, Key 9 suggests it by The Hermit. He who stands on this high eminence, looking down to those who are toiling up from below and holding up his lantern as a beacon for them, is the One Self. He knows their destiny and knows that his own life and light is the moving power that makes them climb. Sooner or later they will be one with him and stand where he stands. Or rather, the time will come when they will know that they are one with him and standing where he stands, as he knows it now.



10. DEATH

Key 13 (N)

Such a one recognizes the necessity for the continual transformation of the outer vehicles of the Life Power. He understands the real significance of the appearance that Man calls death. He is no longer the victim of that appearance, because he has become identified with the power that produces it. Thus, he maintains self-conscious identity through all transformations. He has overcome death.

Do not misunderstand this last statement. The Greater Adept has by no means arrived at the secret of physical immortality, for he is not yet Master of the Temple. What he has achieved is continuity of self-conscious awareness. This includes, of course, what is often termed memory of past lives.

Careful reading of the *Fama* and the *Confessio* will show that the authors of those documents made no claim to having the secret of physical immortality. On the contrary, the *Fama* distinctly states: "Although they were free from all diseases and pain, yet, notwithstanding, they could not live and pass their time appointed of God." The same paragraph says of Brother I.O. that he died in England, as Brother C. long before had foretold him. Mr. Waite, with his usual inconsequentiality, hits on this as a contradiction of the statement made a few lines further on concerning the Book M: "Although before our eyes we behold the image and pattern of all the world, yet are there not shewn unto us our misfortunes, nor hour of death, the which only is known to God Himself, who thereby would have us keep in continual readiness." We submit that there is no little difference between foretelling that one will die in a certain *place* and predicting the exact *time* of death, and readers of these pages who understand astrology will see how true this is.

What the Greater Adept does attain is the power alluded to by the *Confessio* when it asks, "Were it not an excellent thing to live always so as if you had lived from the beginning of the world, and should still live to the end thereof?" Continuity of consciousness is what a Greater Adept achieves. Masters of the Temple, as we shall see, greatly prolong their existence on this planet, but even they do not attain to the state imagined by foolish dreamers who seek the endless perpetuation of their present physical bodies. What a Master of the Temple does accomplish is something higher and better than this.

Both continuity of consciousness as attained by a Greater Adept and the higher attainment of a Master of the Temple depend on control of a

force at work in that part of man's body governed astrologically by the sign Scorpio. It is of the control of this force that the *Confessio* speaks when it mentions the powers of an adept as being those of a person "to whom neither poverty, disease, nor danger can any longer reach, who, as one raised above all men, hath rule over that which doth anguish, afflict, and pain others."

What is mastered by an adept is something that the world fears and hates. Thus, an old Rosicrucian alchemical treatise tells us, speaking of the First Matter: "It is set up for the ruin of many and the salvation of some. To the crowd this matter is vile, exceedingly contemptible and odious, but to the philosophers it is more precious than gems or gold. It loves all, yet is well-nigh an enemy of all; it is to be found everywhere, yet scarcely any one has discovered it."

What a Greater Adept learns, by many experiments, is that all his personal activity, which most men suppose begins in themselves, is really a particular manifestation of an unbroken stream of consciousness that links all persons together and unites every person to the One Originating Principle. His first lesson is that his personal activity is at all times joined to the Primal Will by the Uniting Intelligence. He learns too that his waking, self-conscious mental activities are simply particular expressions of that same Originating Principle. He discovers that his brain is an instrument that, so to speak, steps down currents of conscious energy above and beyond his mental level. Day by day he surrenders his life to guidance from above. His organ of interior hearing is highly developed. As he hears he judges, and his judgment is just because it originates in the Eternal Intelligence typified by The Hierophant. Thus, he is one of that company who in China are called "Boys," or "Little Children," a name applied to Taoist sages who have discovered the secret of perpetual youth. He has found that secret, a secret having to do with control of solar energy (in a special form) so as to bring about regeneration. The "Little Boy," moreover, is one with the Father; thus, he is a vehicle for the Constituting Intelligence, which orders all things throughout the universe.

In short, a Greater Adept is a conscious adapter of the cosmic powers by which worlds are built. He works with more potent forces than those under the command of a Lesser Adept, and he is able to do so because in passing through the path corresponding to The Hanged Man he has overcome the illusion of separate personality; whereas in passing through the path corresponding to Justice he has learned the secret of equilibrium.

But the most important key to the meaning of this Grade is The Tower, the Tarot picture corresponding to the letter Peh. This is the Grade of the utter destruction, as by lightning, of the sense of separate personality, so that the adept perceives clearly that his personality is absolutely *nothing* apart from the One Life Power. This perception is the Great Awakening, and when that awakening is complete, one passes on to the next grade, Exempt Adept.